A DECLARATION Unto the PARLIAMENT,

Council of State, and Army, ſhewing impartially the Cauſes of the Peoples Tumults, Madneſs, and Confuſions: As alſo eleven Particulars, which will perfectly cure their Diſtempers;

WITH

The Method of a Common-wealth, Hinted in Twelve Particulars; With what Perſons and Callings are uſefull therein;

ALSO

Shewing the benefit, which comes by a *Common wealth* rightly conſtituted in nine Particulars; And Anſwering ſix Objections;

Humbly offered to Conſideration by

WILLIAM COVEL, Gent.

We for our ſelves are not by nature born,
Our own to ſeek, and leave all elſe forlorne.

London, Printed in the Year, 1659.

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A Declaration with some Proposals unto the Parliament, Council of State, and Army, and unto all others of all sorts.

BEholding the glory of that pure God of nature, who hath wonderfully cleared my sight, and quickened my benummed senses; I say, that blessed good nature enforceth me to declare my self at this time, or else I can have no peace. Blessed be the Lord, the Heavenly Powers, that created all things good. Praise ye the Powers for ever and ever.

And I must speak to all, without respect of persons. I beholding the whole Creation to be very good, and very comely, in order to uses and ends; (for they were not created in vain;) I being but a little while in the School of Nature, began to compare Gods Creation with mans Inventions; and upon consideration, I wondered not why man was so confounded, so out of order, and so full of complaints, *&c.* and concluded that the worlds glory is vanity and vexation, and that man is the cause of his own confusion. O *England*, if thy glory be thy invention, how vain, and vexatious, and ugly faced is thy glory?

I say, that Good Nature is pure, and is not in vain, but is of, and from the great Powers, and is in order and method, within its own Lines of Communication: The voice of the Turtle is heard there and no where else.

But thou Oh *England*! canst not hear the Voice in thy

...n inventions; The trampling of Horſes, the noiſe of the Drums, the claſhing of Swords, the noiſe of the Hammers, the ratling of Coaches, the obſerving of Faſhions, the fine things on your backs, and the many projects in your heads, your great gains, and ſometimes great loſſes, the diſtractions in your families and amongſt your friends, hinder you from hearing the Voice.

Therefore my work is to ſhew you where you may hear it pleaſantly, and be delighted in it. It is (*my Friends*) in Natur's School; It is Univerſal and Divine, like God, univerſally good. You of the Univerſal Spirit underſtand me, the others do not; But let me ask them; Will ye come into the univerſal, divine School of Nature? I mean Gods Creation, that is the School.

But before you come, let me ask you this queſtion whatever you are, you great-Ones, you Kings, Princes, Noblemen, you great-Ones in the world, and you ignorant little ones alſo; What have you, that you have not recieved from that Univerſal, Divine Store-houſe of good Nature? How came you, you Great-Ones, by ſo much, when others have ſo little of the glory of the world of invention? Your eyes ſtand out with fatneſs, you have more then you can wiſh for; was it for you onely created? It appears ſo by your holding it ſo faſt.

But how came you Poor-Ones by your poverties and miſeries? you anſwer me, and ſay, Ever ſince the people did chooſe Kings, and put their Images on Silver and Gold, and with that bought and ſold: Ever ſince the people did forſake good Nature, and fell to invention, to build Cities, and to get Charters; to buy the poors labours for half the worth, that they ſcarce have bread for them, their wives and children, becauſe they have none of the Kings and Queens Images: Oh how the buyers and ſellers are guarded, fenced with walls, and defended with Lawes! what can-

cannot buyers and ſellers have, if that they ask for it to advance Trade?

Oh Engliſh hearts! conſider ſoberly! Have not Kings and ſingle Perſons been very chargeable to the Nation? Are not all vain things chargeable to you? Are not the learned Fraternities of Lawyers, the Eccleſiaſtical powers, your Merchants, your Tradſemen, chargeable? have they not all ſpongy Tongues, to lick up the golden and ſilver Idols? the people being made happy by having thoſe Idols, or miſerable by not having of them: How they draw the heart of man? What ſlaves men are made to fetch Gold out of other Nations? How many looſe their lives before they bring it? What tricks the people are fiegn to uſe before they can get it? how they ſtudy and ſtrain their wits, and lay ſtumbling-blocks before their brethren? Do you not ſee the poſſeſſors of it lift up themſelves, and ſnuff up the winde, and have ſcornful eyes, and taunting ſpeeches for the poor? but you ſhall ſee that they have a ſmile for their Lovers. In this age the Proverb is made true, *Birds of a feather will flock together.* Behold therefore, and wonder not, they ſtand but in ſlippery places; behold the golden and ſilver Idols, your great Idol, the mother of the little Idols! behold the great Cathedrals, the mothers of the little Churches! Behold, I ſay, what whoredomes and fornications are committed! what lyings! what cheatings! what blood! what murders! what diviſions! what tumults! what pride! what covetouſneſs! Oh how many Religions there are! what brave Cloaks and Coats they are made to cover the ſins of the world!

There are but two ſorts of people, the good and the bad, according to your own accompt: the good man muſt be the univerſal man, one that lives in the Univerſal and Divine School, whoſe object is good Nature.

The other is the narrow covetous man, whose heart is set to get wealth, and he lives in the worlds School, which is Invention; and his object is gold, silver, honour, and the pomp of the world. Behold the ugly-faced glory of the world!

Do but set the ugly cheating world of Invention aside, and you will see, that man was made to sound forth praises to his Creator, and with delight to read the book of creatures.

Come you learned wise men, from all parts of the whole world, with all your skill and Learning! there is a book, the book of Creation for you to read; all your time is too little, your skill is too weak, you want understanding, you dare not look on the King, he is so glorious, he is pure nature; there is pure orders, pure method, pure Lawes; there is no confusion, there is no pain or vexatious thing. You universal Ones! do you sing Praises to our Heavenly King: Let the dark covetous men be in burnings in their own inventions, with their Idols, and with their worships, until the matter that hinders them be consumed.

Before they can be universal, they must be Students in the universal School of Nature, which is divine; and all Schools set up by man are but humane, men made them; Oh my dear brethren, take heed how you hear, and what you hear! will any come to the work prepared? Rouze up your spirits you *English* men, you great Ones, you Rulers! I fear that word will be made good in our days; *Not many wise men, nor many mighty men, but God hath ordained the foolish to overcome the wise things, and the weak things the mighty things.*

The chief end of my Declaration is, to hint unto you what a Common-wealth is, and how happy *England* may be, before any part of the world, if they will: Indeed it is an hard work for poor men to act it; many know how to

act

act it, but have not power and ability; many that know how, and are able, but will not, they are so covetous. Now the Parliament, (the peoples Representatives,) hath declared for a Common-wealth; therefore I hope I do not offend you to speak concerning what it is, or how in some measure it ought to be.

Therefore, to the Parliament and Armie, and to the Armie and Parliament jointly, who are all of them the peoples Trustees; Therefore, I say, to them I speak in the first place; the one to do the work, and the other to see it done:

For me to hold a little Candle to the great Lights of the world, it will but turn to my scorn and reproach; but all is one to me; if the work of the Lord be done, (which work is the Restoration of the Creation of God,) I care not.

There are certain Rules of Policy the wicked world stands upon, the foundations and grounds whereof are good, were they well observed and applied.

1. The First is, *Strength united is stronger.*
2. The Second is, *Divide, and spoile.*
3. The Third is, *Make poor enough, and you will Rule well enough.*

Pray Parliament, Councel, and Armie! Consider seriously; Oh English hearts observe and consider! If good things be associated, then wicked things will be scattered; if good things be uppermost, then wicked things will be undermost; whereas now things are quite contrary.

ly. Divide the good things from the wicked things, and spoil the wickedness.

gly. If nothing will destroy wickedness, but poverty, Then do it wisely; but certainly there are other waies.

Now indeed wickedness is so associated, that wickedness is established by a Law: Men dare set up their posts by

Gods

Gods posts; men and women will have their wills, dominier, and rule, and be upermost, or they will divide and spoil, or make them poor. Behold there the ugly-faced glory of the inventing world; take away the trash and trumpery from before the peoples faces: I speak to you that are intrusted.

Consider, are not Kings associated to uphold each others glory? Are not the learned Lawyers associated? Behold their Halls and Charters! Are not your Ecclesiasticall Powers associated? they use to say in your Newes-Books, *The associated Ministers of the West!* Are not Cities and Corporations associated? witness their Halls, Companies and vanities; the great ones eating up the little ones; the great Tradesmen living on the sweat of the brows of Handy-crafts men, and inventing bables and Babies, which are useless; Nea, the Merchants of the Land carrying out of the Land English Commodities, and for them bringing in things of vanity and pride: The Idols of Gold and Silver are the mark that they all shoot at, to some it is a signe of glory, but to others a signe of death, *&c.*

Pray you tell me how the Plow can goe, or the Handy-crafts, which are usefull, can work with comfort, when all these, with all the idle persons, depend on them; they are made the very scorn of the Nation. We know the Army are an Association, and an Heavenly one too! but it is in case of necessity; and the tumultuous people is the cause of it; let them bear the burthen, and pay the charge.

My humble Request is therefore to the Supreme Powers of this Nation, to grant unto the people these following necessary things.

1. That a Common-wealth may be really acted; deeds are better than words.

2. A Tolleration of Religion; no more persecutions, *&c.*

3 Equal Privileges to all Societies and Manufactures, without restriction, or exemption, and all Charters of Incorporation taken away.

4 An universal Magistracie to hold the Ballance equal to all sorts of people.

5 Ecclesiastical powers abolished; if any will hear Parish-Ministers, let them that will have them, pay them.

6 Let the Tithes pay publick debts, and after serve for Charitable uses, and to raise a Stock to defend the Nations from their enemies: Besides the Tithes that are payable every year, the charges of repairing the Churches and painting them, (to bewitch the hearts of the youth,) with the Bells, (to draw the hearts of the people, sounding forth nothing but inventions, and taking the senses, and mis-placing of them,) might be better imployed and converted to publick uses. Behold, and wonder! The high places of Idolatry stand and are preserved, when the Temples of the holy Ghost (mens Bodies) are neglected, perish and starve! Oh horrible wickedness in the Land! the teachers of the people runn to shed blood!

7 All the wast earth to be improved to the best advantage. The Patents and Grants by the Kings to Lords of Mannors may be well searched into, for they are Incroachments upon the people, the Lords of Wasts are known to be cruel to the poor, not permitting them to gather a bagge of chips in some places.

8 That all useful & necessary arts & handy-crafts may be encouraged, & that the things useless may die in course, I mean whatsoever is hurtful to man, for man is naturally to be preserved above and before all things which he himself makes.

9 That in *Enfield* (which is a very poor Town) there may be 500: acres of land taken from the 1500: acres, which is for the Commoners, and that the rest of the Commons may be divided to the Commoners to be improved; and that on

the 500: acres the Parish may set up 24: Alms-houses for the aged, and a work-house for the youth, in which shall be a manufacture, where the Idle persons may be set to work; the 500: acres to be managed with a manufacture on the earth; And a manufacture set up together, will in short time raise all things necessarys the disjoynting of them spoils all: experience makes it true all over England: the uniting the plow, and handy-crafts, and mariners, and arts recovers it all again: It was never done in the world yet.

10 That all Idols may be destroyed, I say, and all other things whatsoever that are useless & hurtful to man; for, I say, man was created to serve his Creator, and to read him in all his works.

11 That a Bit of earth about the bigness of a Nut may be given for a sign, and for exchange of Commodities amongst our selves: the Coyns may serve other nations, and destroy them, as the picture of the Owl on Brass did destroy the *Lacedemonians* Common-wealth: and truly the pictures of Kings and Queens put faire to destroy England, experience shewes us that many in England are destroyed by them, with them, and for want of them. Oh people of England rage not at me! for the earth is in conjunction with the greatest Powers, and thou thy self art a flower of her, and shortly the Powers will summon you: be it known unto you, the earth will swallow you up, and the spade will bury all, both you, and the Images that you make, and all the works of your hands.

Now while we live here, let us consider soberly of some order and methods for the Society, which hereafter may be gathered together, for we want method exceedingly in associating together in good things: we see it practised in wicked things.

Let some rich men give out of their abundance some lands or goods to raise a Stock, never to expect any principal,

cipal, or profit thereof: These are Fathers that lay the foundation, they may give advice and counsel in that Order and Method. I commend *London* for their wisdome; they are too wise in their Common-wealth for all *England, &c.* yet she wants that which should make her happy; she is in confusion.

2ly. A well qualified people may come together, not in Handy-crafts and Arts onely, but to mix the Arts and Handy-crafts together with earth; that every *Genius* may be delighted in what it pleaseth, by improvements of that which is good in Nature and in Art, *&c.* that which is good in Natures School. There needs not any Society to be above 100 houses, whereof 40 families may live Rent-free; which are the poor Handy-crafts-men.

3. That every Society may have its Government within its self, according to order and Method; to learn *Hebrew, Greek, Latine*, Natur's Arts, Handy-crafts; observing to do that which is most necessary for the well-being of it.

4. That the greatest gifts of God in nature, may be known freely, without making sale of them, as they commonly are.

5. The matter on which the Handy-crafts-men work, must be a common Stock to them onely; and the profit to them only.

6. All necessaries by them raised, are to be kept in a Store-house for the use of them only, the over-plus sold, or exchanged for other Commodities for them by their Stewards, ordered in a Method by the Fathers and themselves, and their Successors for ever.

7. No buying and selling amongst themselves: The Fathers and their successors must take care of their own Societies, that the Stock be encreased, and that made out once or twice in a year. A good encouragement it will be to all rich people, either in their life time, or at their death, to give something to so good a work,

8. Being associated with Mariners, the Fathers may trade, and that with their own Proprieties, for their own benefit, and follow the earth and Plantations, in which they most delight; for sure *England* with care may be made as rich again as it is; and no beggars in it.

9. The Fathers purchasing Lands, may know their own propriety, although they be in one Society, which may consist of 1000 or 2000 Acres to every Society: they may encrease it, and dispose of it by Will as they please, to wife, children, or friends.

10. Therefore it will be fit for every Proprietor to have his Will lye in the Office where he is a Father.

11. That the encrease of Societies will soon take up the people, that you will want people in *England*.

12. That as Societies are encreased, (as) to four or five in some Parishes, and that the people come to understand the benefit of that Rule, that *Strength united is stronger*, they will come in with Lands and goods, and by degrees the whole earth will become a Paradise: I say, the earth hath more work in it, and upon it, then there are now people to do it: The people are wearyed, (being but few) with the burthen, and run to Arts and Handy-crafts, and there they cannot live one by another, so that the poor cry all over the Nation: (indeed they are very poor, and very wicked,) they are idle, and so enforced to steal; Some would work, and some would set them to work, but there is not money to pay them; Consider in time, before it be too late, all men are weary, and at their wits-ends, unless it be a few, whose hearts are as hard as a neather mil-stone.

Much hath been said, but nothing yet done to recover the Nation, but who regards it? nea, we have fine tricks; we can tell how to blast every good work, by loading them with Reproaches, and cry down good things as bad things, and cry up bad things as good things. Be wise oh people!

He

He that created you is coming to sift you; We cheat one another, but there is a discerning Eye that beholds all, and the Nations of the world will find it true.

1. Therefore observe and Associate in good things; it is but to strengthen your selves, and gather together: advise first, and then put into action.

2ly. In every Mile, and half Mile, where there is matter in the earth, or upon the earth let Societies and Manufactures be settled; first, one for a pattern, that every one may see, learn, and teach the right use of the things that are. Here is work for all the rich; for the Kings, Nobles, for the Ladies and Gentry, for useful Handy-crafts, to repair to the places, where the matter is, *Them that have skill*, there to be imployed, and to make what is necessary, without running to Markets; so that every Society may be supplyed, one from another by land or by water, in order and method by exchange; and that by the Governours and respective Fathers of the Societies. The sole end is, that all people may enjoy the labours of each other at the first and best hand, with peace and rest, and less trouble. Food and Rayment, all over *England* may be raised with diligence; and it will be found better work to raise Commodities, than to raise moneys. Oh *England*! thou wants but Method; Blessed art thou above other Nations! but thy Ignorance, and wilfull covetousness is thy curse.

3. Blessed and Praised be the greatest Powers! Good Nature come forth! thy people are many of them willing to see thy beauty; and it lyeth in the works of thy hands. Behold the Wonders! behold the Divine universal Good! the Philosophers Stone! You beholding the Work, will then inquire for the Work-man: Doth not the great *God* with the Heavens, and the earthly Powers, work you bread, cloaths, things for your need, delight and plea-

ſure: whither runne you? you ſeem to out-run God and nature! Come back you Gallants! Is it gold or ſilver that makes you happy? nay is not rather the Picture of a King on it? and a Law of your own making, that you ſo much doat on? Let me call you fooliſh *Galatians*, you are bewiched; and you have done it your ſelves. Call all the gold and ſilver, and lawes of men, and books of mens making and Images, and ſee if you can be delivered; give them for a bribe to the earth! ſhe will not accept of them: for ſhe tels you, theſe are all hers, they came out of her; by the powers they were created in her, and ſhe will command you, and them. Therefore trouble her not, for ſhe is firmly ſet, to command you; therefore, I ſay, you are not happy to ſee any other unhappy.

The well qualified people, men skilful in the things that are, are deſired to be in the firſt Society to be a pattern, for the ſpongie tongues will blaſt it ſufficiently, and if devils and men can deſtroy it, it muſt be deſtroyed.

Therefore, oh Parliament and Army! take care herein, and ſtand upon the foundation, *divide and ſpoil*: Divide the Oppreſſor from the oppreſſed, and ſpoil the oppreſſing thing. Here is work when you call a Faſt; take off every yoak, let the oppreſſed go free; hide not your face from your own fleſh; reſpect not perſons as you doe, but be like God, who is univerſally good, and ſo is his whole creation good, it is a learned Book; there is more Letters in that Book, then 24. *Pharaoh* and the Egyptians, and *Belſhazzar* were made to read the hand-writings, and letters with a witneſs. Therefore when you come to deſtroy the Idols, doe not doe as *Saul* did, ſpare the Amalekites, for, for that his kingdom was rent from him. You Rulers! Rebel not againſt your maker, make a Through-work of it now, yea, let the work be wrought in you, and through you, or you will be made Ciphers, and your work will be done by o-

thers; for this is a day of Burnings, Confusions, Tumults, and Cryes: Me thinks! all look to be Rulers, but none will be ruled; all will be Teachers, but none will be taught, & all is to get places of honour, pleasure, profit; that they may have the Capp and knee, that they may dominere, and have their wills. Man is so ignorant, that he centre's his happiness in having his own will obeyed, more than in having his will subject to the will of God: he that submitts to God is at rest; and in his silent resting in God, and beholding the great wonders, (the workes of God standing firmely,) the wonderful Powers let into that man wisedome, discerning of the things that are, and the things that are to come. But oh man! never do you expect this state, until you have submitted without making conditions: It may be you pray that way to God, and your prayer is rejected: Know this, that before submission, you are not fit to recieve of his fulness, or to have the secret of the Lord revealed to you. Oh! who can submit? Oh how hard it is to be a Christian! where are you, that I may know you? I say to you, although you are black, with the scorchings of the world, and the persecutions of tongues, you are happy and blessed for ever.

Therefore I send greeting to you all, where-ever you are, that you may consider, and gather your selves together, and be hid in the day of the fierce wrath of the Lord, what Language, Nation, or Tongue soever you are: for our God is no respector of persons. And as I have been bold to search into the heart; so you must give me leave to search into mens callings: I onely speak to that, which I see at present is necessary, and call to them, that they will consider, and hearken to heare the voice of the Turtle-dove in the divine School of Nature.

Plow--

Plow-men,
Sheepheards,
Heards-men,
Gardiners,
Smiths,
Carpenters,
Brick-layers,
Turners,
Coopers,
Wheelewrights,
Dyers,
Weavers,
Sheer-men,
Taylors,
Turners
Curriers
Shoe-makers,

Hat-makers,
Oatmeal-makers,
Basket-makers,
Sive-makers,
Coller-makers,
Rope-makers,
Fell-mongers,
Barbers,
Physitians, or *Chymists,*
School-masters,
Earthenpotmakers
A Glass-maker, or *Glazier,*
A Slaughter-man.

The Office.

The Governors for a year,
The Stewards,
The Recorders,
The Cash-keepers, or *Accomptants,*
Three in every office.

Here is 34. and 20 Fathers to make one Family, all to live distinct, about a Square or Triangle, on 10 or 5 acres in order, as in a Colledge.

By the Water-side you need more Arts, and Handy-crafts.

You having 60 Families, as one Family, in one Common-hall at several tables, at dinner or supper, at the ring of a bell, will be beneficial and profitable, and calle for all and unto all; which appeares as followes.

1. As first, the Magistrates trouble will be little, or none, but to oversee and keep them in order, countenancing the well-doer, &c.

2 Much

2 Much time is saved, and many accidents that happen are prevented, which is occasioned by the running up and down of the people.

3 The expence of the third part of the household-stuff is saved, which is used in the Nations, besides less fires.

4 The Creatures that groan, will find ease by it.

5 None need be covetous, or steal for want.

6 Idleness and ignorance will be destroyed, which is the mother of want.

7 Cheating, and lying will be much destroyed.

8 You need not bind your children to be slaves for seven years, nor give summes of moneys; and oftentimes they like not the trades, when you have done it.

9 In time there will be less use of moneys, and less buying and selling; for by breeding, and planting the earth, the Nation shall be enriched, and the people restored from their hard labour, and from their cares; nea, much more privileges you shall be invested with, than my tongue is able to express. Lift up your heads you *English* Nation; the glory of God, and the good of the land is before you.

My good Friends, suffer me to be plain with you; There are good Ancient Lawes and Customes, which were before the *Norman* yoak; as that of the Gavel-kind; that is, that Estates got by the industry of Parents were left equally to their Male children; the forsaking that good old Law, gave an advantage to the raising of Families to Titles of honour, without deserts, being graced by the Kings; the eldest Son to have all, and the other to be poor, and miserable, or else put to trades, to tell lyes, and out-wit one another; so that a man knowes not how to live, nor what to doe; the poor are come to be so oppressed, that they will tell you to your faces, that they will have it one way or another, and that a short death is better than a lingring death: And truly there is but death in hanging, and it is no

more in starving. Where are you Gentlewomen? you will not be known in wooll and flax; it is too homely a work for you, but in pride and vanity you are seen, &c. all over.

1. *Ob.* You say I am a *Leveller*, and would destroy Propriety?

I Answer, I am not.

2. *Ob.* You are against Cities, and Markets, buying and selling, and Trades, and moneys?

Answ. I am against the evil in all places, and that which is the occasion of it: It is pretty to see the Country people cheated, as I my self have been often, with a picture of a King or Queen, but especially when it is set on brass: Here I commend the Cities of the world for their wit, to see how finely they can sit, and draw the people to them. Alass, the Country are as a prey, when as they please, even as a Lamb before the Lions. You Country people! if you knew the worth of the Creation of God, you would not run up and down with the Creatures as you doe, and part with them for that, which is your destruction, and breeds in every place distractions. I may say to *England*, you are very cunning Apes; you make Resemblances of all things on your Signes in your streets, only you want power to give life to them; they are chargeable to you, they have eyes and see not, legges and walk not, &c. Oh the Idol-makers, you lying wonder-makers of the world! I will stand upon the earth, and turn me round about, and behold more glory and true beauty in the Firmament, and on the earth, then all the inventing world can shew me, which so tickles the Phantasies of fools; your babies and babies are not fit for children: They hurt them, and poyson their understandings, &c. Let me tell you, that you have wished for a Reformation, and have read that Chapter, the 8: of the *Romans*, which mentions the Restauration of the Creation of God

God. Pray you be patient; rage not at me, but at your own folly, that you should be so cheated by your own Inventions: I hope you will conclude, *That mans destruction is of himself*; and that it is true, *That sin shall slay the wicked man.*

3. *Ob.* But you would destroy us, by spoiling our Callings, and therefore we cannot bear your saying; therefore we will destroy you one way or other?

Answ. I expect that if you can: you will either publikely or privately: I do here declare, that I have no evil designe towards any of you, neither do I know of any evil designe, but would gain you from your trouble, and your care and confusions, which you are in, and are like to come upon you.

4. *Ob.* You spoil us of our delights, and comforts, we will not bear it?

Answ. You part with a little short comfort, which in your inventions is mixt with trouble: which of you can deny it, that hereby you shall enjoy an eternal weight of glory, here and hereafter: You shew me mans works, and I shew you Gods works. Pray which of them affords you the best comfort?

5. *Ob.* But you say, I speak that which is true; but you have Lawes to maintain you?

Answ. But how came you by them; and if you have Laws, they are but of mens making, and them they may *null*, if they please: but if they will not, I hope they will not say, they are as good as Gods Lawes, Orders, Methods, and Decrees are: And I dare say, that not any man shall be judged at the great Day by any Lawes of mens making, but by the Lawes of Gods making; which are the book of the Creatures, and the book of Conscience: It is but fit you should be acquainted, and well read in these Books: and it highly concerns you to take care in this point.

6. *Ob.* You talk of a Common-wealth, but what Authority have you to shew us, to Act it?

Answ. To some that have made that Objection, I Answer, That the Parliament hath declared *England, &c.* to be a Common wealth, and I doubt not, but they will make good what they have Declared. Therefore seeing that *Endfield* was first in the last Tumult, I propose, that 300 Acres of the Commons, which are set out, may be ordered for to act the Common-wealth on, for the benefit of the poor in that Parish; for although *England* be a Common-wealth in general, yet by little Common-wealths it must appear; as many Towns make one County, and many Counties one Nation; And I dare say, in a short time you may behold a Pattern, which may be fit for *England*, and the whole world to follow.

The Conclusion.

LIft up your hearts yee Rulers, and yee of our English Nation; For you are designed for a General Work; be not afraid; and let all your enemies know, both beyond the Seas, and at home, (which are not to be valued,) that so long as you of the Parliament and Armie are found doing the work of Reformation, that there are seven thousand, and seven times seven thousands, which have not bowed the knee to *Baal*, neither will they, who will stand by you: I speak to you, which I hope do understand me; As for the others, let them scoff, tumultuate, and rage! He that made them are mightier than they; one shall chase a 1000. and ten shall put ten thousand to flight: I say fear not, but come forth in well-doing, and the God of all health, and wealth be with you, and lead you forth to do his works, and not your own.

But if you neglect that duty, and dis-unite, the people then will make their applications for relief in these their necessary requests, to such of you as shall be most propense and ready to effect their Desires.

These

These four Lawes, and no more, need be made.

I.

All Tithes, Delinquents Estates, Innes of Court, and Chancery, Universities, and the lands thereunto belonging, to pay publick debts.

II.

Gavel-kinde tenure to be re-established, that the Eldest may not have all, and the youngest be a Beggar.

III.

Setling all Wast-lands, and Commons on the poor for ever.

IV.

That the Rich may pay according to their Estates, whereby to maintein the Impotent and aged poor in Hospitals; and that in every Parish an Hospital may be erected for that purpose, as also Societies for youth, and manufactures for those that are able to work, where need shall require.

V.

All other Laws to be Null for ever.

By these means we shall come to the old, honest, indifferent, and righteous *Agrarian* Law, which was exercised in the good-old *Romane* Common-wealth, which is opposed by none, but arbitrary King-mongers, and factors for single persons in Government, and such as are enemies to the pretious freedome, and liberty of the people, in a natural equality, ordained from the first Creation of the world.

My

My Canto on the Times.

Considering of things, I then look't about
Times clear forgot, and almost worn quite out:
The people were willing in the year forty two,
But since by experience it hath proved their woe;
For faith and good works are even now forgot,
The peoples Teachers faithfull are not.
To say and to do, is the Righteousness of man,
But to doe that without money who can?
It makes men honest, and that wicked too,
For, most men for that will each other undoe.
I was not afraid, but serv'd the State eight years;
My name in their Musters most clearly appears;
Suffering hardship, imprisonment, and loss of my blood;
But if we act for Common wealth, 'twill be good.
We then fought against wickedness, and all evil things,
Which begun, when the people cryed up their Kings:
But when the danger was past, and in place was found gain,
I wanted not accusers, to make me Heretick unain;
For so was I tryed by Articles, (which were but their Trash,)
In Edenburgh, *with their pretended Zeal so rash;*
And for their good works were so well rewarded,
Encreasing in Honour and wealth, and are so much regarded:
And now to ambitious and covetous men all's but a prey,
Crying Religion, and Justice, and then is their way.
What running and riding! what whipping they make
Each one of the other, and how they mistake!
For to be Honourable, Great, Rich, and Upper most,
Nature, and their brethren must be made their post.
But where is their one who will regard the poor?
Will you still buy, sell, lye, and pawn over the Whore?

Let me look but a little, and ſee well about,
And I will ſoon find all the wickedneſs out,
Both in mine own ſelf, and alſo in my brother,
Oh! that, that might be deſtroyed in each other!
To ſtrengthen each other in any wicked thing,
Shall they finde reſt? No! nor ſee the face of the King.
Unite and ſtrengthen thy brother, and do it ever,
Let good be your object, and gather your ſelves together,
Not with the Drum, the Sword, nor the battle ſpear;
For the univerſal Magiſtrate you ſhall not need to fear:
The univerſal, divine School of Nature will you and them teach
And every one there will learn for to preach,
And there find him truly, who giveth all reſt
Before your inventions can, though you think them beſt:
There ſhall they ſing Praiſes unto their Creator,
Not regarding Silver, or Gold, or Picture-maker.
Therefore You of the Royal Race ſing full loud and faſt,
For You ſhall find Reſt, which is Heaven at the laſt.

FINIS.

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A DECLARATION Unto the PARLIAMENT,

Council of State, and Army, ſhewing impartially the Cauſes of the Peoples Tumults, Madneſs, and Confuſions: As alſo eleven Particulars, which will perfectly cure their Diſtempers;

WITH

The Method of a Common-wealth, Hinted in Twelve Particulars; With what Perſons and Callings are uſefull therein;

ALSO

Shewing the benefit, which comes by a *Common-wealth* rightly conſtituted in nine Particulars; And Anſwering ſix Objections;

Humbly offered to Conſideration by

WILLIAM COVEL, Gent.

We for our ſelves are not by nature born,
Our own to ſeek, and leave all elſe forlorne.

London, Printed in the Year, 1659.